

THE PACIFIC

Bade Prof W R 25 aug 03
Pacific Theological Sem



Volume LII.

SAN FRANCISCO, NOVEMBER 13, 1902

Number 46.

The Struggle Availeth.

W AY not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.
If hopes were dupes, fears may be liars;
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.
For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.
And not by eastern windows only,
When daylight comes, comes in the light,
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

—A. H. Clough.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - \$2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

God is never satisfied till he gives himself to the soul. No man is ever satisfied until he gives himself to God.

Opportunities are swarming around us all the time, thicker than gnats at sundown. We walk through a cloud of chances.—Van Dyke.

Money without brains is a calamity.

Only the Spirit of God can open the sealed doors of pagan prisons.

"NOT CONTROLLED BY A TRUST."
THE

HARTFORD TYPEWRITER



PRICE, \$60

Full Standard.

Up-to-date.

Send for Catalogue.

Easy Time Payments.

J. GUNZENDORFER

209 Sansome Street, San Francisco, Cal.

A Good Meal Without Meat.

VEGETARIAN CAFE.

755 Market St., San Francisco.

Dinners served to parties. Phone Main 5378

SCHOOLS.

POMONA COLLEGE, CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF E. C. NORTON, Ph. D., Dean.

IRVING INSTITUTE,

Select Boarding and Day School for Young Ladies.

Accredited to the Universities.

Its elegant and commodious buildings on the northeast corner of California and Buchanan streets, San Francisco, have every modern convenience. Twenty-fourth year. Seminary and College preparatory courses. Conservatory of Music, Art and Elocution.

Preparatory department for little girls.

For illustrated catalogue, address the Principal

REV. EDWARD B. CHURCH, A. M.,

2126 CALIFORNIA ST.,
SAN FRANCISCO.

Pacific

Theological Seminary

REMOVED TO BERKELEY

Seat of University.

Curriculum remodeled to present-day demands includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.
Berkeley, Cal.

The Sabbath Transferred

The Sabbath Question Settled.

Jewish Sabbath and Christian Sabbath Identical Price reduced to Clergymen, Sunday School Superintendents and Teachers to \$1.00.

For circulars write to

JOHNS D. PARKER & CO.,
East Orange, N. J.

HOTEL RAMONA

Adjoining Y. M. C. A. Building

130 Ellis Street, - San Francisco

—EUROPEAN PLAN—

First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS THE DOOR

50c. to \$1.50 per day. Weekly and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

H. Le Baron Smith

The American Tailor

320 Bush Street Above Montgomery

15 per cent to clergymen



Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection

Lowest Prices

Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco
(Near Sixth)

G. P. Prechtel { Lena H. Snook } G. W. Keeler

Golden Gate Undertaking Co.

2475-2483 Mission Street

Telephone Mission 102

C. H. Ashley

H. S. McCurdy

Mrs. S. E. Gould

Assistants

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

SAN FRANCISCO LAUNDRY

Office, 131 Ellis St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

"He who waits to do a great deal of good, at once, will never do any."—Dr. Sam Johnson.

Quarrels would not last long if the fault was only on one side.—La Rochefoucauld.

When the Spirit comes upon us we shall gladly go where the Spirit calls.

A man cannot live a broad life if he runs only in one groove.

God helps the storm-driven boatman, but he must row.

Gaining Strength Daily.

A Valuable Constitutional Tonic.

Horsford's Acid Phosphate not only corrects disorders which undermine health, but also builds up the entire physical system on a permanent foundation. It cures in the right way.

THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, November 13, 1902

In Every Need.

"I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are."

"Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road.
But let me only think of Thee,
And then my heart springs up in me."

The Best Chapter.

A New York minister is giving a series of Sunday evening addresses on what he calls "The Ten Best Chapters of the Bible." He places first the 14th chapter of the gospel according to John. The Christian world will agree with him. Pre-eminently that chapter is the best and the most comforting. "He that hath seen me hath seen the Father." "He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." "If ye shall ask anything in my name I will do it." "In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself."

Search the Bible through and all the other books the world over, and there will be found nothing else quite so good and comforting for troubled yearning hearts. Down through nineteen hundred years many a sick room has been brightened, many a bereaved soul cheered by the opening verses of that chapter. And those later words, "I will not leave you desolate; I come to you"; how blessed to almost countless thousands! Those words were not for those first disciples only. They were for his loved ones down through every age of the world. The Christ is not a dead Christ, but an ever-living, loving Christ; and ever is he coming and always is he present with his disciples.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press.
And we are whole again."

It was in their toiling in rowing that the Master came to the disciples on the Galilean lake and guided their boat safe on to the desired other shore. It was when their ship was covered by the waves that he arose from his sleep and by a word stilled the tempest. It was when the sisters, Mary and Martha, were in the desolation of a great bereavement that there came the words, "The Master is come and calleth for thee."

So today Christ comes in the hour of need, and always his coming brings peace.

"He never comes too late;
He knoweth what is best.
Vex not thyself in vain;
Until He cometh, rest."

Such is the teaching of this 14th chapter of the gospel according to John; for the promise therein is, "I will not leave you desolate; I come to you."

Long ago St. Bernard showed how the Christ comes. "He entered not by the eyes," said the old saint, "for his presence was not marked by color; nor by the ears, for there was no sound; nor by the touch, for he was impalpable. How, then, did I know that he was present? Because he was a quickening power. As soon as he entered he awoke my slumbering soul."

It is said in Hebrews: "Unto them that look for him shall he appear the second time without sin unto salvation." But it is always unto them that look for him that Christ appears—and unto such only. It is the privilege of his disciples today to have him appear to them in greater beauty and blessedness than ever before. Who is there who has sounded the depths of infinite love? Who in his experience has measured the meaning of the words, "I will love him and will manifest myself to him?"

Perhaps some reader of these lines is of opinion that this 14th chapter of the gospel according to John is not the best chapter because it contains not what the 3d chapter contains in the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; and because it does not have those other words, "The blood of Jesus Christ, his Son, cleanseth us from all sin." But all that is in the 14th chapter, and much more also. And so this chapter gives strength and courage as nothing elsewhere does. With its words

fresh on his lips Christ went forward to Gethsemane and Calvary. And ever since that day it has made it possible for others to walk as they could not otherwise have walked. "Arise, let us go hence!"

The Religious World

The Rev. R. J. Campbell of Brighton, one of England's popular preachers, has consented to conduct the Thursday noon services in the City Temple of London for the next six months.

In this day of short pastorates it is refreshing to read in the October number of "The Home Missionary," concerning the Rev. Dr. Edwin S. Hill of Atlantic, Iowa: "For thirty-six years he has ministered to this people, and they have never loved him as they do today."

The Rev. G. Campbell Morgan has made appointments for the winter as follows: November 29 to December 7, Washington, D. C.; December 14-21, Wilkesbarre, Pa.; January 4-15, Grand Rapids, Mich.; January 18 to February 1, St. Louis, Mo.; February 4-15, Cincinnati, Ohio; February 17-24, Omaha, Neb.; March 1-10, Atlanta, Ga.

The Moravian church sends into the foreign missionary work one out of every ninety-two of its members; the other Protestant churches combined, send one out of every five thousand. It is said that the Moravian children are trained from infancy in the belief that the church exists chiefly for the giving of the gospel to a sinful and lost world.

The saloon frequently gets into a town before the church does. Monte Cristo, Washington, has three saloons and no church. Silverton, in the same state, has four saloons and no church. And this is the word a Home Missionary sends out from that state: "Washington needs more men and more money—more men who are willing to be at the front where they are so badly needed, and more money to keep them there."

Among the noted Englishmen who have taken a pronounced stand against the proposed education measure is Thomas Spurgeon of the great London Tabernacle. He said in a recent address: "I am a man of peace, I hope in every way. God forbid we should break old England's laws. But if God draws a line on which I am to travel, and Old England sees fit to draw a line athwart, and bid me go her way, I say, 'God before Country.'"

The Rev. Dr. John Bancroft Devins, writing in the "New York Observer" of the last Indian conference at Lake Mohonk, and of the beautiful scenery thereabout, says that "the beauty and grandeur of the scenery are matched only by the beautiful spirit of Mr. Alfred K. Smiley, the proprietor of the Mountain House." Many of our Southern California readers who have come to know these quaker brothers—the Smiley brothers—in their beautiful California home, can say an "amen" to this utterance.

The "Epworth Herald" asks, "How far is a Methodist presiding-elder justified in using the railroads on Sunday to reach his appointments?" Our answer is, just as far as he may be from his appointments, if it has not been possible for him to reach them on Saturday. The rule for every Christian should be, As little Sunday traveling as possible. If anyone is inclined to controvert our position, especially if it should be some one who

takes the street car to get to church on Sunday, let him show that railroad travel is worse than street car travel.

The Psalmist says: "The earth is the Lord's, and the fullness thereof. But it does not seem as if the Lord's share of things were actually going to him. Up in Idaho, for instance, there is a town where there are twenty saloons open day and night, with all the attractions a saloon can furnish, and where there is no place for a man to get a drink of water after nine o'clock at night except in one of the saloons. A missionary writes: "We need a new church building where we can have a parlor with piano, reading-room and bath-room, and a place where soft drinks are sold.

The Rev. Dr. J. Wilbur Chapman has entered on evangelistic work among the Presbyterian churches, having resigned his pastorate in New York in order to take up this work. Forty evangelists have been engaged for this campaign, for the expenses of which the Hon. John H. Converse of Philadelphia has given \$50,000. This evangelistic effort is under the direction of a committee appointed by the General Assembly. Dr. Chapman will have the general oversight of the work of the committee, and will direct it from headquarters in New York city, going about as the needs of the work may demand.

The Rev. Hugh Black of Edinburgh in a recent sermon on the text, "Despise Ye the Church of God?" gave the non-church goer some hard raps. "We have all met the man who prides himself on the fact that he is not as other Christians," he said, "and remarks that he can read his Bible at home and worship God among the hills and fields, amid the beauties of nature as well as in the church. Others may need the strength that comes from public worship, from communion and from Christian fellowship, but he is self-sufficient, and does not need anything that is symbolic in religion. I would not judge this man lest I misjudge him. All I will say is that the specimens I have met have not impressed me with their religious attainments, and I do not know any easier way for a man to destroy his own soul, to forget God, and lose his moral susceptibility than just that way."

The present site of First Methodist Episcopal church, Cleveland, was sold recently for \$500,000. The plan is to spend \$150,000 for a new building on an excellently located lot which was purchased on Euclid avenue for \$52,500, and set aside \$250,000 for an endowment. It is safe to predict from the way San Francisco is growing that before many decades roll around the First Congregational church site will be worth \$500,000. But it is not at all certain that there will at that date, or ever, be found a better location for the church than the present one. San Francisco will always need a down-town church, and the First Congregational commands the situation, and can continue to command it if it so wills. In a few months the finest hotel in San Francisco will be in operation in the same block in which the edifice of the First church is situated, and foundations will be laid soon for another, finer and more extensive, only two blocks beyond.

The Third Congregational church of San Francisco celebrated recently the seventh anniversary of the pastorate of Rev. William Rader. The delightful social affair in the church parlors on that occasion was one of the things showing the esteem in which Mr. Rader is held not only in Third church circles, but throughout the whole city.

Church Work in British Columbia.

Last week we published a letter written by one of the Congregational deputation to Canada concerning church work in the western part of that country. This week we make extracts from two letters, written for the "London Examiner," which treat of the work still further west—in British Columbia. We know that these will be of special interest to all our readers in Washington. What we gave last week and what we give this week ought indeed to be of interest to every one of our readers. The first part treats especially of the Presbyterian work; the latter of the Congregational, which, it will be observed, is not extensive. Evidently our Congregational brethren from England while regretting the weakness of Canadian Congregationalism rejoice in that the religious interests are so well cared for by the Presbyterians and others. Concerning Phoenix they write:

"Phoenix is a small mining town, in the midst of a forest which covers the lofty hill on which it stands, the only clearance effected being the site of the mines, which are singularly rich in copper ore—gold and silver also being obtained in smaller quantities. The chief building in the town is 'The Granby'—a bunk-house, as it is called, where the men employed in the Granby mine have food and lodging. It is admirably managed, and provides everything required for physical wants; but there is no club or institute in the town, and I could not help wishing that one of the churches—which are far too numerous for the present population—could be removed from the outskirts to the centre of the town, and given over as a place for the mental and social recreation of the capable men who swarm thereabouts. The Presbyterian minister stationed in Phoenix at the present time, the Rev. V. M. Purdy, has been a missionary pioneer, and knows much of the difficulties and possibilities of frontier work. He was kind enough to give me much information. As to the need of temperance and religious work he told me of one mining town, in Slocan district, with only 590 inhabitants, in which there are thirteen liquor licenses, and more than thirty known prostitutes. These unfortunate creatures are now and again rounded up by the authorities, and fined—the fine amounting practically to a license, and the trade of shame being thus a source of revenue. In Rossland the fines amounted to \$5,000 in one year."

Of the work in general it is said: "The Presbyterian missionaries and those belonging to other denominations also, have a free pass on the railway for their own district, and for places beyond they pay half fare. This arrangement was brought about by Rev. Dr. Robertson, who made the Presbyterian position here. But one of the railway magnates recently said to Dr. Purdy: 'We were slow to fall in with the arrangement at first, but now we would not alter it on any account, because it is greatly to our own advantage. Our land sells better to a higher class of settlers, and our payments are more secure. We are often asked by purchasers in treaty about a plot, 'Is there a school there, and a church?' and an affirmative often closes the bargain."

"We Congregationalists are practically a negligent quantity in the religious forces in the West, but the Presbyterians, even more than the Methodists, are splendidly to the front, and this is due to their wise method and earnest zeal during the last quarter of a century. Twenty-seven years ago there were, between Lake Superior and the coast, only nine Presbyterian ministers, and fifteen preaching places. Of these ministers three were ordained, four were ordained mission-

aries and two were student missionaries. One church was self-supporting, two were augmented churches, and six were mission fields, the rest preaching places. The aggregate annual income of all these was \$4,500, the communicants were 273, and adherents 300. Contrast these figures with the following: At the present time the Presbyterians have eighty self-supporting congregations and thirty-six augmental. There are forty-eight ordained mission fields, and sixty student mission fields and six hundred preaching places. Membership is 26,000, adherents 40,000. - Sixty per cent of the population give in their names as Presbyterians for census returns, and in Winnipeg they equal all the rest of the religious people put together."

"The grading of Presbyterian churches, which seem to work well, requires further explanation. A student missionary is guaranteed seven dollars weekly above living expenses, and railway fare to and from his station, if it is over ten miles. He finds time for evangelistic work by slipping a year between his Arts and Divinity course. He is empowered to preach and to bury the dead. The congregations ministered to by these men are entirely under the control of the Missionary Board."

"Where the people raise any income, the Presbyterian church gives a proportionate grant, and puts the case to the congregation in some such form as this: If you will raise \$5 weekly, we will raise you from the status of a student mission; if you will raise \$7, we will give the like and send you an ordained missionary. But when a church raises as much as \$10 weekly, it is placed on the augmented list, and helped from another fund. The people are then allowed to choose their own man, subject to confirmation by the central authorities."

"In starting a new cause where the settlers are few and poor, a beginning has sometimes been made thus: Needing a school-house, the people are unable to give more than personal labour in erecting the frame of the building, and are unable to purchase shingles for roofing it. The Presbyterian church has given sixty and seventy dollars for this purpose, on condition that they may use it for Sunday-school and for worship. A far more sensible plan than to erect a building, as we have sometimes done, before the nucleus of a congregation has been found."

"More often a missionary will go around to the log huts and shanties inviting all to a service, which he will hold in any place open to him. Some amusing incidents were narrated to me of such experiences in earlier days. One preacher persuaded the saloon-keeper to allow him to preach in the bar. The condition made, however, was that the preacher should toss for the privilege. Dice were thrown and the preacher won. But objection was raised by some of the men, although the saloon-keeper tried to ensure fair play. No sooner had the preacher began than the shuffling of feet drowned his voice. At last one of them shouted, 'Look here, preacher, if you'll come out and dance the step-dance while I whistle the tune, we'll give you twenty-five minutes hard listening.' No sooner said than done; and a more attentive audience for the specified time the preacher never had."

"Mr. Purdy told me of one occasion when he was preaching to a dozen people, in a rough room, in the corner of which was a tank of water and a glass. One big loose-jointed fellow slowly arose, noisily tramped across the room for a drink, and with a loud 'Ah!' of satisfaction, resumed his seat. This he did no less than three times in the course of the sermon. Often Mr. Purdy had been obliged to make his study some public room in which men were gambling and drinking, occa-

sionally one of them cheerily asking, 'Now, parson, have a drink?' Occasionally he had addressed men as they lay in their bunks with more or less success. In Phoenix itself services were begun, by the Presbyterians, in a rough log hut, which we saw with much interest. In it seven of the first settlers met, about five years ago, and few though they were, they guaranteed, there and then, \$1,100 towards the stipend of any minister who would come. The more I have seen of the pioneer work of the Presbyterians the more do I feel that they have a moral claim to the priority they hold, in which, however, the Methodists, for similar reasons, nearly approach them."

Congregationalism in Vancouver.

Concerning the Congregational work in Vancouver, the principal city in British Columbia, we quote as follows:

"It is difficult to say how many Congregational churches there are in Vancouver. In the strict sense there is but one—the First church. But in a looser sense there may be said to be three. For there is, to begin with, the Central church, which is really a secession from the First church, and which, though it has ceased for a couple of months to meet for worship, still exists as a separate organization. Then, again, there is the Knox church, which up to the present has been known as an 'Independent Presbyterian'; but which has now applied to be admitted into the Congregational Association, and which joined in the welcome accorded to us. The problem of Congregationalism in Vancouver centres in the relation between the First and Central churches. The secession which gave rise to the Central church is of quite recent date, and the result of that secession has been that we have in Vancouver two weak, ineffective and poverty-stricken churches, instead of one vigorous, aggressive, and self-supporting church. The cause of the strife being now removed, it has seemed to us that in the interests of Congregationalism these two churches should reunite. To the achievement of that desired end we devoted all our energies during our stay in Vancouver. Mr. Rowland urged it with all his persuasiveness on the Thursday evening; Dr. Lambert and I had a long conference with the leaders of the First church on the Saturday evening; and after service on Sunday evening I pleaded the same cause with the members of the church. We did not see the union consummated during our visit, but we are not without hope that we have put things in train, and may hear that it has been actually accomplished before we leave for home. At any rate we are firmly persuaded that the welfare of Congregationalism in Vancouver depends upon union. It is not simply that the division has made both churches weak, but it has also given Congregationalism a bad name in the city. If the division becomes permanent, Congregationalism will become utterly insignificant, if not wholly extinct in this the most progressive city of the West. Union on the other hand would make Congregationalism respected, and would give it the vigor and strength it needs to cope with the aggressive work that clamours to be done."

Of the work in Victoria it is said: "The Congregationalists of Victoria meet in a very poor and inconvenient room—the Temperance hall, and the problem that confronts them is the provision of a suitable building. Mr. Blyth and his people are facing the problem bravely and wisely. They have secured a good site and have plans drawn out for a church to cost about \$8,000. Towards that \$8,000 they have already secured \$4,000, and have the prospect of more. Debts have been the bane of our churches in the West, and Mr. Blyth and his peo-

ple are determined not to incur one. They hope soon to set about the building, and with the acquisition of better premises Congregationalism ought to enter upon an era of greatly increased prosperity in Victoria. In Mr. Blyth the church has a minister who ought to do well. It will interest English readers to know that Mr. Blyth went out to Africa with the first Canadian contingent, and that the colonel spoke in the warmest way of his influence upon the men."

Rossland.

The deputation went to Rossland on a prospecting trip in the interests of religion. Of Rossland they write: "We found Anglicans, Presbyterians, Methodists, Roman Catholics, and Baptists already on the ground. And Rossland has need of them all—for the forces of evil are strong in this mining city. We found the authorities of the city winking and conniving at vice. By a system of fines, they practically license the gambling saloon and the house of shame, and so the city enriches itself at the price of sin. In a word Rossland is the nearest approach on British soil to the wide-open cities across the American frontier. The cause of purity in Rossland has found at any rate one brave and fearless advocate in the person of Mr. Morgan, the Baptist minister, and we had the pleasure of wishing him God-speed in his Christian work."

Church Federation in California.

The federation movement should win the active interest of all who pray for Christian union. It has reached splendid proportions among the Free churches in England. Denominational rivalries are gone, says Rev. F. B. Meyer. The whole land is under spiritual tillage through the parochial system. Aside from the strife against the Established church, the Non-conformist churches are warmly united to express their essential unity and brotherhood, to bring the Gospel home to every unsaved soul, and to apply it in every relation of human life. It is one of the most glorious spectacles of the present day.

We, in this land, are moving more slowly, but we are moving. We have organized a national federation, about a dozen state federations, and some scores of local unions in cities large and small. We have no bitter feud with a state church to muster us almost in an hour for hot conflict. But the burning needs of men and the constraints of our Lord are enough to hasten our plans and action. Co-operate and unite we must. Gaps in our Lord's one work must be filled, wasted resources saved, jealousies and strifes left beneath us. And the federation movement, though perhaps but a step to something better, is the method of the hour.

In California a provisional state federation has been at work the past year. It has now planned a series of meetings for Monday and Tuesday, November 17 and 18, in the auditorium of the Young Men's Christian Association, San Francisco. Full attendance, especially of pastors and other leading workers, is earnestly desired. We have an endless chain of meetings. But are not these too principal to be missed? The program will be as follows: Monday evening, November 17, at 7:45—Symposium, Rev. George C. Adams, D. D., presiding. Subject: "Denominational Advances and Resources in Our Part of California." Speakers: one from each of six or seven denominations. Tuesday afternoon, November 18, at 2.—Paper: "The Federation Movement to Date," Professor C. S. Nash. Open discussion: "Practicable Federation Methods in California." Tuesday evening,

November 18, at 7:45. Address: "The Essential Unity of Protestant Christianity," Rev. A. H. Briggs, D. D. (Meth.), San Francisco. Address: "The Christianization of Society," Rev. E. E. Baker, D. D., (Pres), Oakland.

Pastors please give notice in Sunday services and urge their people to attend.

Acorns From Three Oaks.

Aloha.

Welcome to the Rain.

A second great and gracious rain is falling. God has sent it and we ought to be glad. We sympathize with neighbors and friends who have tons of prunes yet undried. Evaporators are crowded, but cannot meet the rush. Help has been very scarce. An intelligent layman, not at all a sentimentalist, tells me twenty thousand Chinamen could have been profitably employed in this country alone saving fruit. I do not vouch for the accuracy of his statement. But my informant is a native son of exceptional character and judgment. For all the rain finds the cracks in a country house and fills with soft water pans which were made for milk, it is welcome. It sounds good on the roof. Its patter on the panes is musical. It says, "Blossoms! Flowers! Fruit!" One's thoughts run to the Scriptures—"Seed time and harvest shall not fail." The birds dodge cheerfully about and do not seem to mind the storm. The turkeys draw their feather armor a little closer about them and stalk about finding tender bits of food in the soft earth, which will add to their Thanksgiving flavor. While the puppies play on the springy turf little Eighty-three leads up her brood to their overflowing feed-pan—I mean the puppies' mess; for I cannot teach the saintly little hen not to steal. She's a bold little minx. Bless her little hen-heart! She never comes under the axe on this ranche! There's another point where my training of animals is a dead failure, although I've studied it ever since Barnum took my sixpences for the Saturday sights of his "Happy Family." With all their fine heredity and generations of canine culture, I cannot teach young setters the dignity belonging to Sunday clothes. Clerical black gets their muddy paws as quickly as the hunter's khaki. That word is khaki—the new soldier color and the hunters' color—the color of the dead grass in autumn. If there be a hay trust, or ring, they are not glad of rain yet. For my kine will not look at hay now, but scour the field for the tender green blades. Hay will fall in price when the herds take to the hills and we do not face famine prices for next year's crop. "Thank the Lord for rain!" As I write the words I remember how they sounded forty years ago when President Finney's inspired prayer broke up the drouth about Oberlin and his great church was the center of a wonderful and welcome storm. A lady, a stranger to me, has just written me her remembrance of that famous occasion, and tells me that sitting near the window of the old church, where the American Board has just met, her white Sunday gown grew damp and limp. I must count that prayer the most wonderful expression I ever heard in a church.

A Temperance Campaign.

Three co-operating churches, and some clear-headed men not yet allied with churches, are resisting the ap-

plication of three saloons for licenses in Saratoga. About three-fifths of the voters, and as large a proportion of resident tax-payers have signed a petition to the Supervisors urging them not to grant the request. They have listened to us before and we have hope that they will listen to the American plea that the majority should rule. The weather is favorable to a rum crowd getting out and unfavorable for a sober one. The old war horses are reinforced by some young blood. A young business man is to make the appeal for us and probably meet a hired attorney of the saloon power. I have never heard the material and economic argument against the saloon repeated so often as of late. We have had drouths. Fruit has been cheap. The Cured Fruit Association has been a disappointment. This year the harvest has been specially laborious and late, and now rain is spoiling grapes and prunes. Yet the complaint is not that God sends rain, but that rum ruins labor. Has the taffy politicians have given labor in the late campaign spoiled them? Kind and godly employers have had men quit who make no complaint but draw their wages and hie to the unlicensed dramshop. One neighbor—a church member, too!—says he has been compelled to work with men Sunday to be sure they would be sober enough to work on Monday. Men for whose reform good men have labored and prayed, have already put in the saloon till the price of a season's harvest work. There ought be no doubt of a temperance victory tomorrow for the saints who have been on their knees under the prune trees for many weeks, but tonight kneel by their beds and ask God to bless the little foot-hill town with a victory for Prohibition. Santa Clara county Supervisors have just refused a license to Morgan Hill. Thank you, gentlemen Supervisors; Morgan Hill, I praise you in The Pacific for your plucky fight to be a clean town.

Presbyterian Fellowship.

I am glad our beloved Pacific is to have a closer Presbyterian fellowship. There is no combination that could please me more. It seems businesslike, fraternal, Christian. I doubt not both papers will profit by it. But I entreat our Presbyterian brethren to stand by faithfully and not kill our Pacific editor with doubly arduous toil. He is worth promotion, not punishment. Let us hear the best things our brethren do. My ears tingle already. I hope my old teacher, Wilson Phraner, has a few more inspirations for me before he goes to heaven. Henry Van Dyke belongs to all who fish for men or fish. May he bait many young men from the universities into the seminary nets when he comes next spring! May the paper be as bright as was the wit of my childhood's pastor, Nicholas Murray of Elizabeth, New Jersey. He was a classmate and friend of Mark Hopkins. David Magee of New Jersey put the baptismal water on my infant forehead. Charles Robinson welcomed me to his pulpit, was my parents' pastor, arranged and conducted their Christian burials. I hope to sing some of his hymns in heaven. In a poor, but yet a hearty way, I greet Presbyterian friends on the Coast, and pray they may refresh us paperwise and we do them good by co-operation. May you persevere until you make a better paper than The Pacific! And then push us until we tie you. May the new tie between us express itself in a rich and stimulating fellowship. I pencil from my heart to you, friends, and strangers, too, what I say to all my pastoral brethren, "Do God's work where he calls you. When you get old Saratoga, it is one of God's gardens on the road to Canaan."

The Berkeley Victory.

In the election last week in Berkeley the contest was not so much as to who should be Governor but as to who should be our local Justice of the Peace.

It seems quite paradoxical that so insignificant an office as that of Justice is supposed to be should overshadow that of Chief Executive of the State; but such was the case here in our University town. This is explained by a little Berkeley history.

For many years past there has been a "mile-limit law," which was enacted by the State for the protection of several of its public institutions from the vicious influence of saloons.

Among these is the State University at Berkeley. As usual, the saloonists, including the wholesalers, have done their worst to evade and nullify the law and have secretly sold more or less liquor in defiance of it. Notwithstanding this, the law has always been at least partially enforced and has been a great blessing to the town and to the thousands of young people who came here for education. It has prevented open saloons and open treating and shut out most of the alluring features which popularize and encourage drinking and drunkenness.

For the last ten years there has been a steady improvement in public sentiment which is manifesting itself by a corresponding improvement in the character of our town government and in the better enforcement of the "Mile Limit Law." The local Justice of the Peace, though a county officer, is practically our city judge. It is in his court that local offences, including the liquor cases, are tried. For some time past, Judge Robert Edgar has filled this office, to the entire satisfaction of the law-abiding element of the town and to the great discomfiture of all violators of law. The contest was on his re-election. All the saloon element combined against him and made a desperate fight, but were defeated by a good majority. It was a glorious victory of law and order over lawlessness and corruption. It is the greatest triumph of civic reform ever achieved in Berkeley and is cause for general rejoicing. It is the end of saloon rule in Berkeley. It means the purifying of our city politics that will lead up to improvement in all directions and make Berkeley one of the safest and most desirable places of residence in the world, worthy of the great institution of learning which the State has entrusted to its keeping.

O. G. May.

A Just Recognition.

All patriotic Americans have reason to be proud of the conduct of military affairs on the part of our army and navy during the recent disturbances in China. Our military leaders exhibited patience, self-denial, justice and valor of no ordinary sort. Among those who have returned with high honor is Rear-Admiral Louis Kempff, U. S. N., our admiral in charge of the naval forces at Taku, China, in June, 1900. When the fleets of the other forts fired upon the Chinese forts at Taku, Admiral Kempff refused to unite in the bombardment in the absence of any official declaration of war. His view of the requirements of international law has been sustained by the authorities at Washington, and approved by his many admirers among civilians. He is now engaged in duty with headquarters in San Francisco, and it is proposed to tender him a reception at the Occidental hotel in this city, on Monday, November 24th, at one o'clock. Rear-Admiral Merrill Miller, U. S. N., will introduce Admiral Kempff. A lunch will be served, after

which a number of brief addresses will be made. The reception is planned under the auspices of the various ministerial associations of San Francisco, and ministers and church officials of all denominations, as well as their families, are invited to avail themselves of this opportunity. The tickets costing a half-dollar are for sale at the Y. M. C. A. and at the Occidental hotel, and may be secured by mail from Rev. Theo. F. Burnham, Superintendent of the Naval Union at Vallejo, Cal. Early application should be made to avoid disappointment in securing admission.

Two North China Missionaries.

Dr. Francis F. Tucker and his wife, Dr. Emma Boose Tucker, sailed last month for North China. They go under the American Board to labor as medical missionaries in Pang Chuang, about one hundred and eighty miles south of Tientsin. There they take up the work of Dr. Henry D. Porter in the Williams Hospital.



Dr. F. F. Tucker was born at Natick, Mass., but when still a boy moved with his parents, west. His university course was taken at the University of Nebraska, where he ranked high as a student, and was a valued officer of the student militia. After his graduation, in 1894, he taught science in the high schools of Nebraska City and Lincoln. His vacations were spent in civil engineering. Dr. Tucker took his medical course in the Rush Medical School of Chicago, where also he served for a year as interne in the Charity Hospital.

Mrs. Tucker, too, was born in the East, but since a little child her home has been in Falls City, Nebraska, where her early education was received. She graduated from the University of Nebraska in 1896, and, after graduation, taught for a year in the schools of Hay Springs, where "Miss Boose" is still spoken of with loving appreciation. Her medical education was received in the Woman's Medical School of the Northwestern University in Chicago, from which she graduated with the first honors of her class. She served as interne in the Mary Thompson Hospital.

The real qualification of these two is not half indicated by an enumeration of their educational and professional acquirements. Their spiritual equipment has not been neglected. During their university life they were active in the Christian Association and Volunteer Band of the institution, as well as being strong members of the Christian Endeavor societies of the churches to which they belonged. Mr. Tucker served the State C. E. Union as secretary, and also, in '96 and '97, as president.

Mr. and Mrs. Tucker were married in June, 1897, and on their wedding journey attended the National C.

E. Convention held that year in San Francisco. Many present at that gathering, who were especially interested in the missionary conferences, will remember the Nebraska State President and his bride.

While Mr. and Mrs. Tucker were engaged in their medical studies, they were active in the Christian work of their schools, and in the C. E. of Union Park Congregational church, to which they belonged.

As they go out to labor in "one of the hard places of the earth" we rejoice in their "saving sense of humor," their wonderful capacity for systematic work, and above all in their deep spiritual earnestness.

Their trip across the continent has been a succession of receptions and farewell addresses, the last of which was given at the Congregational church of North Berkeley. The C. E. society of this church is proud to claim the Drs. Tucker as its honorary members, and is made humble and grateful that here in Berkeley it may pray and work with its members in Pang Chuang to the end that China may more speedily be brought to a knowledge of God.

C. E.

Book Reviews.

"The Integrity of Scripture." By Rev. John Smith, D.D., of Edinburgh. The author further entitles his book, "Plain Reasons for Rejecting the Critical Hypothesis." Concerning the critical view, he says that if there be in it any acknowledgement of God at all there is simply "a slow tentative uprising and immanence" of him, "a history full of myth, legend and conscious or half-conscious fabrication, but reaching certain lofty moral ideals at last." Further, that "the critics want to make religion the crown of the natural, but with God it is the entrance of the supernatural." In other words he says that they are endeavoring "to reconstruct on a naturalistic basis both history and literature"; that the books are to be stretched on the Procrustes bed of a theory which, to begin with, allows no direct action to the supernatural, and presupposes that in Israel religion grew up from the same beginnings and through the same stages as in all other nations, although reaching higher than others at the goal." The author lays no embargo on human research, but claims that "the critical hypothesis as to the manner in which the Old Testament Scriptures came to be formed does not meet the case, is purely speculative, improbable, marked by internal incoherences, and therefore should be dismissed. The book will be found well worth reading, both by those who are for and against. It should be said that Dr. Smith fails, perhaps, to distinguish between the critics, between the good and the bad—those who have run mad and those who have not. But he has written an able, interesting book, the reading of which will undoubtedly make people more cautious about accepting the positions of critics. The trend of not a little of the higher criticism is toward the naturalistic, and certainly from this the church needs deliverance. [F. H. Revell Co., Chicago; pages 283.]

"Preaching in the New Age." This is a recent book issued by the Fleming H. Revell Company. It embodies the latest series of Carew Lectures on preaching at the Hartford Theological Seminary, by Rev. A. J. Lyman, D.D., a Brooklyn pastor. Dr. Lyman prepared himself for this work by securing from these students one hundred questions in which were stated the most serious and eager inquiries which pressed them regarding the life work to which they had devoted themselves. These questions in themselves are well worth careful study as

showing the quality and trend of the aspiring minds in the young ministry of today. The lecturer addresses himself to the task of meeting the wants which these queries reveal. He speaks of preaching as an art in that it demands that a preacher shall study his own gifts, the people towards whom he is to exercise these gifts and the impression or the effect he is to make upon his congregation. This view raises the technique of the sermon, the preparation of himself and his address, and every incidental adjunct to the very highest plane; and preaching becomes a divine art. Then he presents preaching as "an incarnation." To quote his own idea, this places the minister midway between Christ and the people, between the white shrine and the leaping flame, true to the one, fair to the other, while the law of the incarnation, the spirit of life in Christ Jesus, pervades all." The language is terse, sometimes brilliant and always crowded with thought. This book easily stands with the best of its kind, and will be valuable in the library of either minister or layman who is to stand before men with the message of God.

Woman's Home Missionary Union of Southern California.

A well-attended meeting of the executive committee was held on October 30th, at the home of Mrs. Kinney, Claremont, the vice-president, Mrs. L. H. Frary, of Pomona, presiding. The Claremont members of the executive board extended a most cordial welcome, and at the noon hour, invited us to partake of a delicious and daintily appointed luncheon. Encouraging reports were received from each department, and plans for the year fully discussed. During the past month, copies of the Annual Report for 1901-1902, have been sent to each auxiliary, and it is hoped that, after earnest study of the work of last year, we will more fully realize the claims of the different objects in which we as a Union are actively interested, and will see our way clear to make such advance in our contributions that there will be no chance of failure in reaching our aim of \$3,000 for home missions this year.

With keen regret for the necessity of such action, we accepted the resignation of our honored president. Our appreciation of the value of a good gift is always intensified by its removal from us. Especially is this true when the gift has become a part of our life, love, and labor. Mrs. Warren F. Day's ripe experience and wisdom, intense earnestness and inspiration, were felt in every department of the Woman's Home Missionary Union of Southern California. Since she, on account of her present illness, has been compelled to resign the active presidency of the Union, all feel the great loss the work has sustained. Home missions had, and still have, a large place in her sympathy and prayers. We are richer because she was so long our president, for she has left us a priceless legacy in her example of Christlike, unselfish, consecrated effort. Though the energetic helpmate of the senior pastor of the largest Congregational church in Southern California, she found time to be the truly active president of the Woman's Home Missionary Union. During her seven years of service, over \$20,000 was raised by the Union for Home Missions. No better appreciation of the work done by Mrs. Day for the Union can be conceived of, than that we, her co-workers, take up the work where she has been forced to lay it down, and, becoming endued with her spirit, make this year one of the most successful and memorable in our Southern California work. This, we believe, would

bring more real joy to our beloved ex-president than any words of praise we might pen. Although relieving her from the active work we still continue our claim upon Mrs. Day, having elected her to fill the position of Honorary President of the Union. The active presidency passes into the capable hands of Mrs. L. H. Frary of Pomona. We deem ourselves fortunate indeed in having such a wise and well-informed leader, one who has had an earnest, life-long interest in missions.

Our treasurer (Mrs. Thomas A. Barnes, 28 Valley street, Pasadena), reports as total receipts since the annual meeting in April, the sum of \$515. With courage we go forward, relying on the support of each individual worker.

Mrs. K. G. Robertson,
Mentone, Nov. 5, 1902.

Secretary.

The Sunday-School.

BY REV. W. H. SCUDDER.

Temperance Lesson.—Isa. 28: 1-13.

Lesson 8.

Nov. 23, 1902.

The chapter from which this lesson is taken, contains two of a series of predictions based upon the existing conditions in Israel and Judah. We may briefly study them in view of our subject of temperance.

I. The oracle against Samaria. (v. 1-6).

Israel's great prophet gives here but a glimpse of those conditions upon which the ruin of Samaria is predicted, but Amos and Hosea let us fully into them. The picture painted by Amos is black enough. The political structure of Israel was threatened because of the practical abandonment of that democratic idea which Israel stood for. Circumstances of war had helped to bring this about. The war with Damascus had depleted the substantial middle classes, leaving for the most part the extremely wealthy and the very poor in the country. In consequence, prosperity returning, became the cause of injustice to the poor. Brotherhood disappeared, and the social fabric became disintegrated by the rise of a wealthy aristocracy. Read the judgments in connection with Damascus (Amos i:3-5); (Gaza i:6-8); (Tyre i:9-10); (Edom i:11-12); (Ammon i:13-15); (Moab ii:1-3), as illustrations of divine visitations because of unbrotherliness, then draw the lesson in the swift contrast of Judah (ii:4-5); and Israel (ii:6-16). If the heathen merited God's judgments how much more the chosen people! (iii:2). That judgment would come in political rupture.

The natural course of prosperity adds to the unsound situation. The rich multiply their wealth, building houses of hewn stone, and planting great vineyards (v:11). Luxury is the aim of the prospered; winter houses, summer houses, houses of ivory, and beds of the same, with silken cushions for furnishings (iii:15 and 12) are the fashion. Very naturally indulgence follows, such as is described so vividly in vi:4-6, until liberty gives place to license, and feasting leads to drunken revels and opens the doors to immorality and vice. Deeper and deeper the plunge is taken. All rights of race and nationality are forgotten. They "oppress the poor, and crush the needy, and say unto their lords, 'bring, and let us drink.'" "Violence and robbery" are in their palaces (iii:10); they sell the needy for a pair of shoes are merciless to their debtors (ii:7), corner the markets, and bring penury upon the poor (viii:4-6).

What was the cause underlying all this? It was a false idea of God, and their relations toward Him. They thought Jehovah was their God by a tribal right, just as

the Moabites conceived of Chemosh, and the Philistines of Dagon, and if they went through certain religious ceremonies, God was in duty bound to be pleased with and bless them. And worse still, they imported their own conceptions into the divine character, and the result was awful. Hosea in his prophecy lays great stress upon this, and pictures the degradation and pollution of temple, altar, priest, and people. (Hosea iv:2, 6, 9; and vi:7-10). They made the common mistake that prosperity was a token of divine favor, and blinded their eyes to the fact that wealth and power are two of the most insidious foes of a nation.

Worse still, they introduced heathen worship among them, and set up idols as gods (Hosea xiii:1-2). Such a course inevitably brought degeneration in its track. Political corruption, social disorders of every kind, religious immorality, and sanction of vice. Note how often drunkenness is referred to in Amos and Hosea. (Amos ii:8-12; and vi:5-6). Our lesson only reflects the situation, when Isaiah calls Samaria the crown of pride, and laments over the drunkards of Ephraim, whose glory shall fade as that of a flower. The one thought which we need to remember is that all this sprang from false notions about God. It is generally taught that drinking leads to false ideas of God, and that is true, but it is far truer that false conceptions of God remove self-restraint, one of whose first fruits is drinking, then indulgence, and sin, and a hollow mockery named religion. We cannot afford to trifle with the exact character of God as portrayed in His Word nor over-emphasize any one part of it to the detriment of another. Amos said, God is righteous, and every form of unrighteousness is hateful and loathsome to Him. Hosea said, God is love, and love jealously guards its righteousness. Hence he despises sacrifices, and religious ceremonies when the heart is not right.

II. The situation in Jerusalem.

The remainder of the chapter is an oracle against the dissolute politicians of Jerusalem. Much the same conditions prevailed there as at Samaria, and strong drink seems to have turned the heads of the leaders. Intemperance works in every age, and upon all who are in its toils in the same way.

(a) It perverts the judgment. (v. 7).

If reference is had to politicians nothing could be more exactly to the truth. Politicians are supposed to be sure in their day and generation, but those who are addicted to the cup invariably pursue a short-sighted policy in regard to the best interests of the people. The situation at Jerusalem is a good illustration. Merodach-Baladan had been driven from the throne in Babylon 709 B. C. by Sargon. Four years afterwards Sargon was assassinated, and Merodach-Baladan thought it a good opportunity to regain his last possessions. He therefore induced a number of the tribes surrounding Mesopotamia to unite with him in a revolt against Sargon's son, Sennacherib. His ambassadors came to Jerusalem, where Hezekiah received them and showed them his resources and the treasures in the temple (Isa. xxxix). Isaiah's keen perception pierced through the thin wrappings of congratulations to Hezekiah on account of his recovery from severe illness. He saw in the embassy an invitation to join the revolt and his foresight as a true statesman grasped the danger that threatened. He threw all his force into an attempt to restrain the leaders from taking the step contemplated. But "they erred, through wine, and through strong drink went astray." Their judgments were in accord with what seemed, from the worldly standpoint, the

wisest. "Surely," the argument ran, "another such great commander as Sargon would not be likely to spring up in his son, and by taking advantage of his inexperience, we can gain liberty and throw off our vassalage." The spirit of revolt seized everyone. Prophets, priests, statesmen, leaders, all gave themselves over to the current, and history gives us the result in recording the splendid successes of Sennacherib, and the re-submission of Palestine. (II. Kings xviii:14). Hezekiah, to pay the tribute of thirty talents of gold, three hundred talents of silver, besides other demands, had to strip the gold from the doors of the temple, and send his best youths and maidens to the court of Sennacherib at Nineveh. All this, because men's minds were perverted. Had they followed the clear vision of Isaiah, the calamity would have been averted, as it was a few years later, in connection with this same king, through the prophetic utterance of this God-fearing statesman. ((II. Kings xix:20-37).

(b) It produces a mockery of God's precepts.

The words of verse 10 have, we are told, no exact meaning in the original, but are meant to mimic the utterances of these drunken statesmen who are mocking at the warnings of the prophet. It is another illustration of the fact met so often, that intemperance makes a jest of divine law, and sets aside those instructions which common morality would pronounce necessary for the good of a community. God's yoke sits hard upon the neck of the intemperate. His precepts galling them. These men turned upon Isaiah with contempt. "Are we infants, that we should be taught these things which are fit for children, not for men?" Yes it was just that. "Line upon line, precept upon precept, here a little, there a little," and if they would not learn it from his lips, God would teach them "By men of strange lips, and with another tongue will he (God) speak to this people." So shall we also have to be taught, if the intemperate put aside God's law, and legislate for us in accord with their own conceptions. We cannot remove our Sabbath laws from our hearts, anyhow, even if they are not on the statute books; we cannot covet that which belongs to our neighbor's wife and children; we cannot despise God in heart so far as to be indifferent to His worship, and not reap as we sow. Foolish men still make a mock at sin, but wise men know the accumulative power of it, and hasten to obey the divine precepts.

(c) Intemperance fosters self-deceit.

That was a rude tearing away of the bandage from their eyes recorded in verses 17-18. Their covenant had been with the wrong parties, and their refuge a house of cards. What is more deceptive than intemperance? To those who are not caught in its snares, the ways of those who drink are an astonishment. The ease with which they declare their ability to leave off, and the impossibility usually accompanying the assertion; the belief that they hoodwink their friends as to their condition when intoxicated, and the pitiable spectacle they present even upon the streets; the sense of security against ills and wrongs and expulsion from society, and severance from affection, while hourly these shadows are creeping towards them, bringing the substance surely nearer. All this betokens the self-deception which the drink habit fosters. But the truth uttered by Isaiah still remains with fearful force—"I will make judgment the line and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled; and your agreement with hell shall not stand; when the overflowing scourge shall

pass through, then shall ye be trodden down by it. As often as it passeth through, it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be nought but terror to understand the message. * * * Now, therefore, be ye not scorers, lest your bands be made strong; for a consummation, and that determined have I heard from the Lord, the Lord of Hosts, upon the whole earth" (Isa. xxviii: 17-22).

Christian Endeavor Service.

BY REV. BEN F. SARGENT.

Topic for November 23d, 1902

Thanksgiving and Thanksgiving.

Ps. 116: 12-13; James 1:27.

Other Scripture:

M., Nov. 17th, Praise for Strength (Ps. xxviii: 6-9).

Tu., Nov. 18th, Praise for Providence (Ps. xl: 1-5).

W., Nov. 19th, Praise for Guidance (Ps. xlviii: 9-14).

Th., Nov. 20th, Praise for God's Power (Ps. lxxviii: 1-7).

F., Nov. 21, Praise for Prayer (Ps. lxxviii: 8-20).

S., Nov. 22, Our Chief Thanksgiving (II Cor. ix: 15).

Prayer and Thanksgiving may be represented by two youths with outstretched hands. Prayer has the palm upward expecting to receive from some one; Thanksgiving has the palm downward as in the act of giving to some one. How much of our prayer-hour is spent in asking? In the morning it is that we may be kept during the day and that all guidance and help may be ours.

God hears our prayer, and at night we kneel again. For what? To thank our Father for the keeping of the day and hearing our morning prayer? It ought to be, Surely the waiting angel expects to carry such message up to the Father. But no! Now we begin again to ask. Now it is keeping for the night—that the burglars may not get in nor the house catch afire. And God hears that prayer. Surely our waking thought shall be one of gratitude and thanksgiving. But too often it is the same prayer we prayed yesterday, warmed over. So I am glad for Thanksgiving week, for it gives us time to count our mercies.

Our Mercies.

These the psalmist says are more "than the sands of the sea." So we may not be able to name them all, but we can certainly think of a good many. It is strange that the best things—like air and water and the love of friends—are the ones that we are the least thankful for. Too often we only prize them, when deprived of them. Health is known only by its loss. Young people ought to be very thankful for their bounding health. It means energy and power to do so many things. God sets high value on these things, and as he wants us to do the same, he has given them to us. If we prize them aright and use them aright he continues them to us. If we are not thankful for them he takes them away that we may learn how priceless they were.

Giving Back to God.

Not the same kind of things he has given us. It is like the flowers, which receive sunshine and rain, and give back their perfume and color. Gratitude is the perfume of our hearts and the color of our lives. The best return we can make to God is to be kind to some one else. Yet we are always glad to tell others, of some special gift any noted person has given us. Surely we should be as willing to tell them of what God has done for us.

But there is also thanks-thinking, the silent uplift of the heart to God in gratitude. That must be dear to him. Take your concordance and compare the commands to "praise" with those to "pray." You will find them as ten to one.

The Result of Thanksgiving.

There can be but one result—if the thanksgiving be real—and that will be *consecration*. Our topic calls it "thanksgiving," which is the same thing. Every act of real praise softens the heart and makes it possible for other graces to grow therein. The soil which rejects the rain becomes barren. The heart which in pride is lifted up as a high mountain becomes sterile and barren. The thankful heart becomes the humble heart, and receives God's gifts with humility, and becomes fruitful and beautiful with every flower of grace. Such lives are an honor to the Master—a blessing to humanity.

Echoes From the Past.

What ought we else to do, both in public and private, while either digging, plowing, or feeding, but sing hymns to God, and bless him, and pour out our thanks to him?—Epictetus.

We give thanks often for our spiritual mercies positive, but what an almost infinite field there is for mercies negative! We cannot even imagine all that God has suffered us not to do, not to be.—Havergal.

We ought to thank God daily for the sins we have not committed.—Faber.

There is no heaven, either in this world or the world to come, for people who do not praise God.—Pulsford.

Church News.

Northern California.

North Berkeley.—Six persons, all members of one family, were welcomed into fellowship at the last communion. They came by letter from the church at Grinnell, Iowa.

Oakland, Pilgrim.—This church had the pleasure last Sunday morning of hearing an inspiring sermon from the Rev. Mr. Ryder, the Pacific Coast Secretary of the Baptist Foreign Missionary Society. Prof. Nash's talks on Congregationalism, on Wednesday evenings, are listened to with much interest.

Decoto.—An Ecclesiastical Council convened at Decoto, Thursday, November 6th dissolved the pastoral relation existing between Rev. Edson D. Hale and the church at Decoto. Mr. Hale will devote his entire time hereafter to the pastorate of the Niles church. The Decoto church is supplied for the month of November by Mr. N. C. Gause of Pacific Theological Seminary.

Santa Cruz.—At our last communion twenty-one persons were received into church fellowship, thirteen of them being on confession of faith. The service was extremely impressive. In the evening a responsive service, "The Homeland," was participated in by a large congregation. Sunday, the 9th, at our evening service, we had the "Oliphant Sisters," who gave us a delightful evening in gospel song. These ladies are doing a blessed service for the Lord, and cheering many of His people with their sweet singing of the grand old gospel message.

Auburn.—October 1st, Rev. L. M. Walters of Fresno terminated a six months' engagement during the absence of the pastor, Rev. H. F. Burgess. Rev. Mr. Walters filled the pulpit most acceptably, and departed car-

rying the good-will of the entire congregation. It was regretted that the warm weather and work with fruit necessarily made the field a difficult one for a stranger, but Mr. Walters was faithful and helpful and soon became one of us. Mr. Burgess has asked for longer leave of absence, and the church is doing without a pastor at present, holding service each Sabbath morning. The Baptists united with us October 12th, Rev. Mr. Saunders of that church preaching. On the 26th the Sabbath-school gave a "Rally Day" exercise. Other Sabbaths excellent sermons have been read, one from the pen of Rev. E. E. Baker of Oakland, and two from that of Rev. Frank Talmage.

Green Valley.—Our people have been especially blessed during the past two weeks. Monday evening, October 27th, we held our annual business meeting. Owing to the inclement weather, very few members were on hand to partake of the bountiful supper prepared by the ladies, but those who were so privileged did it ample justice. The reports from the various departments of the work showed our church to be in a fairly prosperous condition. We have had sixteen additions to our work during the year. The election of officers and committees passed off nicely and all went home feeling encouraged to go on with the work. The following evening, Rev. A. B. Snyder of Cloverdale, assisted by our pastor, Rev. Wm. Eckles, began a series of special services. To all who know Mr. Snyder it is needless to say that we enjoyed a hearty treat. The sermon Sunday morning, on "Broken Alabaster Boxes," was especially full of helpful, inspiring thought. Mr. Snyder came to us as a good neighbor, to give us inspiration for the coming year's work, and we take this means to express our deep gratitude and appreciation of his worthy efforts. To our deep regret, we had to discontinue the meetings before the appointed time, owing to the stormy weather.

Southern California.

Claremont.—The reports at the recent annual meeting showed a marked increase of interest in all departments. The church has contributed for current expenses and benevolences, during the year, \$4,450.

Los Angeles.—A Congregational Union has been formed. Its aim is to advance the interests of Congregationalism throughout the city. Mr. E. P. Clark was elected president; Rev. C. P. Dorland, vice-president; and Superintendent Maile, Secretary.

Pasadena, First.—Of course everybody turned out last Sunday to hear Dr. Meredith, late comers cheerfully taking the front seats or occupying chairs in the aisles. And the best of it was, nobody was disappointed. Dropping the conventional let-us-work-together-in-harmony first sermon, after a few plain words in which he mentioned his motive in coming to California, and asked for the hearty co-operation of the church as he entered upon the work, the doctor plunged at once into a strong, forcible presentation of his theme, "For My Sake," which will be long remembered by those who heard. He laid stress upon the dominant influence, not of a principle nor a philosophy, but of a person, as the constraining power of the Christian life, and urged the doing of things for Christ's sake as the motive which should underlie all labor performed by the Christian. It was as if the preacher could not forego a single opportunity to preach Christ, but must set to work from the first moment to deliver his message. Indeed, he acts and speaks like one who knows how to make every mo-

tion and every word count, simple, sincere, to the point. Dr. Meredith's personality is most striking; tall, well-proportioned, with abundant gray hair and overhanging eyebrows, one would pick him out among many as a great preacher.

Notes and Persons.

The Rev. F. B. Perkins of Oakland went to Sunol last week, where he is improving very much in health.

Any church having pews to dispose of is asked to communicate with Superintendent Harrison. A missionary church needs some.

Next Monday the Rev. J. B. Gibson of the Immanuel Baptist church will address the Congregational ministers on the subject, "Neglected Texts."

The Pomona "Review" of November the 1st says: "Great progress is being made in the task of raising the debt of \$68,000 which has been hanging over Pomona college for the last four years. Two weeks ago the balance to be raised was about \$28,000, but this week finds the sum yet to be covered only \$13,000. The Congregational churches of Southern California are rallying to the support of the college and money from private individuals is coming in. Among the large gifts this week are N. W. Blanchard, Santa Paula, \$5,000, in addition to previous gift; Charles E. F. Harwood, Upland, \$1,500, additional gift; Pilgrim church, Pomona, \$2,000; Ontario church, \$1,000; D. L. Davenport, Pomona, \$500; Claremont Congregational church, \$2,000. The most strenuous efforts are being made to extinguish this debt, as conditional upon its being raised are practically assured gifts for the endowment fund aggregating \$157,000, which will swell the present endowment to about \$275,000, which will provide for the present running expenses."

Washington Letter.

By I. Learned.

The Fall meeting of the Yakima Association was held October 30th, November 1st and 2d, at Sunnyside, in fellowship with the Congregational branch of the Federated church of that community.

Rev. Samuel Greene was Moderator, and Rev. Geo. P. Merrill, Scribe. All the existing churches in the Association were present, by either pastor or delegate, and were well entertained by the friends at Sunnyside, within and without our own membership. President Penrose of Walla Walla, being unable to be present to give his address on "Twentieth Century Education," his place on the program was taken by Rev. E. T. Ford of Tacoma, who was prevailed upon to stop over on his way home from the State meeting at Spokane. Pastor Ford made a most excellent substitute, and gave one of his masterly addresses on the topic assigned to the President of Whitman.

Rev. H. B. Hendley of Steilacoom had also stopped over, and by his address, added much to the interest of the meeting the first evening.

"Our State Work" was presented by Superintendent Scudder, in a way that gave to some of his listeners a conception, wholly unknown before, of the largeness of the service he renders and the very busy life he leads.

The conditions, needs, and purposes of Woodcock Academy, at Ahtanum, were presented by Principal Woodcock. The attendance at present is fifty-three, with five instructors. The trustees are planning for an

endowment of twenty thousand dollars, one-fourth of which is already pledged by one family, another fourth it is expected will be raised on the local field; the third fourth it is hoped that the Education Society will furnish, provided the remainder is raised in Eastern Washington. "Our Sunday-schools in the State," was the subject matter of and address by Superintendent Greene of Seattle, which was discussed, and some additional matter presented by Rev. Geo. P. Merrill, pastor at Sunnyside and Missionary of the C. S. S. and P. S.

Rev. H. P. James, on Saturday, gave an address on "Our Denominational Weakness?—Remedies." The reports of the churches showed each of them to be in a hopeful and growing condition, and some of them nearing self-support. Much out-station work was being done by the pastors. In the evening of the second day a temperance address of more than usual interest was given by Rev. O. B. Whitmore of Natchez. Those phases of work emphasized by the Anti-Saloon people were more largely discussed.

There was a break in the afternoon session on Saturday on account of the convening of an Ecclesiastical Council for the organization of a Congregational church in a community of colored people. This church has been gathered by Rev. J. F. Pettigrew, and consists of seven persons, and after suitable inquiry was recognized by the Council. On its own application the church was received into the Yakima Association.

On the Sabbath, November 2d, the morning sermon was preached by Rev. H. P. James, and the evening sermon by Superintendent Scudder.

We are just informed of the resignation of Rev. H. D. Crawford of Aberdeen to take place at the close of December. We also learn of the resignation of Pastor Ham of Whatcom.

We were very glad to meet Superintendent Singer of your State at our State Association in Spokane.

Another thing we have learned is that the magnificence of the entertainment at the State Association by Pilgrim church never has been surpassed in any of our historical gatherings.

Seattle, November 8th.

Sunday, October 26th, was an eventful day at Trent, Washington, when the new church building, the first in that community, other than one erected by the Roman Catholics some years since, was dedicated to the service of Almighty God.

Sermon was led by Geo. R. Wallace, D. D., of Spokane, and other parts by Pastors Gale and Walters of the same city, and Rev. W. H. Cook of Hillyard. This church at Trent was first gathered with a membership of nine or ten twelve years ago, but was nearly lost by the removals and the suspension of regular public services of any kind. Even the Sunday-school had been abandoned, but in January, 1901, this was reorganized, and has reached an enrollment of over seventy. A little later the need of a church was felt and former members were gathered up, new persons received with a present membership of twenty-five or more. Nine hundred and fifty dollars were raised on the ground, two hundred from friends in Spokane and the five hundred from the C. C. B. S. paid the last bills of the entire sixteen hundred dollars cost of the building. More than seventy teams stood around having brought most of the more than three hundred of the audience present.

The C. S. S. and P. S. are mainly responsible for this work at Trent, Missionary J. T. Percival being the leader and director of the new movement for the twenty or more months during which it has been accomplished.

Washington State Association.

The General Congregational Association of Washington was scheduled to meet with Pilgrim church, Spokane, Rev. T. W. Walters, pastor, at three o'clock, in the afternoon of Tuesday, October 28th.

During the forenoon of the same day an informal meeting of such of the representatives of the churches as were in the city was held at the Westminster church to discuss such matters of business as were to come before the Association, for which sufficient time could not then be given.

The complete organization of the Association made Rev. H. P. James of North Yakima, Moderator, Rev. J. T. Percival, of Spokane, Scribe, and Rev. Harry B. Hendley, of Steilacoom, Assistant Scribe. During a later session Hon. Edwin Eells was made Assistant Moderator. Business and the reports of standing committees occupied a large share of the time of the earlier sessions.

The Associational sermon was preached by Rev. E. L. Smith of Seattle.

The general topic of the program was "The Church We Love," suitable enough in its intent, but somewhat misleading in its application to our denomination.

Rev. Dr. G. R. Wallace of Spokane gave us, under the title "The Story of Our Church," a very interesting historical review of the beginnings and work of Congregationalism. "Our Church and Reforms" was the theme of an address by Rev. E. T. Ford of Tacoma, which brought forth some earnest debate and views quite divergent as to methods.

"Our Church in Our Nation's History," was presented in a racy paper by Rev. W. C. Fowler of Cheney. "Our Church and the Church at Large," and "Our Church and Education," were the themes of the two most excellent addresses by Revs. F. E. Whitham and S. B. L. Penrose on the second evening, and were listened to by an audience which filled the house to overflowing.

"Our Church's Call-Forward," was the topic given our progressive and aggressive Home Missionary Superintendent, and his hearers were given a picture of the gains of the past year as an encouragement to enter upon and accept the opportunities offered us in the immediate future. He told of the new church organizations, which were many, of churches built, building, and already planned for erection, of parsonages secured either by building anew or by purchase. Many changes in pastorates have occurred during the year, and more than twenty new ministers have been brought into the State. With the men that are yet wanted to fill additional fields organized or offering and with funds for their support, Congregationalism can make a forward movement within the coming year such as no previous twelve months has witnessed. The preliminary organization of the Washington Home Missionary Society, and the informal adoption of a constitution by a hearty unanimous vote, indicated that the Association was with the leaders in their purpose of an advance movement. This was ordered printed and laid over for final action in 1903.

"Our Church and the Children," was discussed wisely and practically by Rev. C. R. Gale of Spokane. "Loyalty to Our Church," was presented with much emphasis in a paper by Rev. Frank McConaghy of Deer Park. The addresses of the closing session, Thursday evening, by Rev. Austin Rice of Walla Walla, and Rev. H. C. Mason of Pullman, were not excelled by any. Altogether it was one of the most helpful gatherings of its kind ever held in the State.

"The Narrative of the Churches," read by Registrar James, although bringing us direct items from but about forty of the one hundred and forty churches, yet from other sources the latest prominent features were gathered up and made a story telling of great fruitfulness.

The report of Superintendent Greene of the Sunday-school and Publishing Society indicated, except in the limited amount of receipts from the State for this work, very considerable growth and opportunities larger than we have been able to reach.

A movement along the line of more systematic effort in behalf of the seven Societies, including Ministerial Aid, was received very cordially and plans were formulated which are to be placed before all our churches, with hopes that the sacredness of our obligations to this benevolent work may be felt and assumed by every member of every church. The Quiet Hour and other devotional exercises were frequently interspersed during the sessions to the uplifting of our spirits and in worshipful thanksgiving for the mercies given and the progress of the Kingdom during the year.

Spirit Wrestlers.

Nearly two thousand of these queer fanatics marched into Yorktown, N. W. T., a few days ago, presenting the most wretched appearance. They were men, women and children, barefoot, cold, hungry and penniless. They were about as forlorn as human nature can well be imagined. This curious sect, a reactionary product of the Greek Orthodox Church, are not only vegetarians but refuse to appropriate even the labor of animals. This is carried to such an extreme that they will not even drink milk. They will work at a trade, but when living up to their avowed principles, they will not make any commercial use of animals. This sudden wave of fanatical feelings has but little explanation except that they claim to have left their trades and farms because God told them to do so. They seem to be looking for the immediate coming of the Lord. There is and has always been a strange hallucination attending the idea of the immediate second coming. They are called Doukhobors, and came to Canada from the Caucasus in 1899, left Russia because of the persecution to which they were subjected. Their name signifies "spirit wrestler," and was used as long ago as 1785. At that time certain members of the Greek Church who objected to the use of icons were called "iconobors," or image wrestlers. Then the term "do Khobor," or spirit wrestler, was used to designate those whom the orthodox Russians regarded as wrestling against the Holy Spirit. They refused, while in Russia, to submit to the authority of the State, had their own ruler whose word was absolute law, and as a matter of course a conflict soon arose and their leader, Peter Veregin, was banished to Northern Siberia. There were four years of bitter conflict, from 1895 to 1898, between the Russian Government and the Doukhobors, who made only passive resistance, but refused to submit to enforced service in the army. The persecution to which they were subjected aroused intense religious feeling among them. It has this merit: they are willing to sacrifice material prosperity for the sake of religious principle. We can only pity them in their extreme views, but we almost admire their fidelity to religious feeling. Some have compared them to the Quakers, and the Methodist, but there are several differences to be noted. The Quakers believe themselves to be led by the Spirit, but there is no abrogation of personal judgment. The Holy Spirit moves upon the feelings and will of the Quaker and of the Methodists in a conscious manner,

but not to the dethronement of the common sense. If these people can be educated without the loss of their intense zeal, they will be a religious power in the land. Educated zeal is the greatest need of the religious world.—California Christian Advocate.

Annual Report of Treasurer of Woman's Board of the Pacific from Sept. 15, 1901, to Sept. 14, 1902.

Brought forward from last year	\$ 121 66
Alameda	50 00
Black Diamond, Young Ladies	5 00
" Christian Endeavor	2 50
Berkeley First, Missionary Society	128 64
" Mrs. Shattuck	20 00
" Mrs. Blake	25 00
" Theodora Society	50 00
Berkeley North	7 00
Berkeley Park	15 00
Cloverdale Gleaners	20 00
Campbell	30 00
Cottonwood	5 00
Fruitvale Kingdom Extension Society	15 00
" Christian Endeavor	10 00
Glen Ellen Christian Endeavor	4 00
Grass Valley	10 00
Kenwood Christian Endeavor	11 25
Little Shasta	20 70
Lodi	10 00
Lockford	5 00
Mill Valley	5 00
Niles Kingdom Extension Society	20 00
Oakland First	353 03
" Second, Woman's Home Missionary Union	10 00
" Pilgrim	60 30
" Pilgrim, Sunday-school	15 60
" Fourth	5 00
" Plymouth Avenue	15 00
" Market Street	5 00
" Market Street, Junior Christian Endeavor	2 03
Oroville Sunday-school	5 00
Oleander	5 00
Pacific Grove	27 40
Pacific Grove, Cradle Roll	6 00
Palo Alto	10 00
Paradise	3 00
Petaluma	20 00
Redwood	12 00
Rio Vista	12 00
San Francisco, First	230 30
" Third	10 00
" Bethany	37 00
" Plymouth	100 00
" Park	10 00
San Jose	39 45
San Mateo	16 00
Stockton, First, Woman's Missionary Society	75 35
" Christian Endeavor Society	10 00
" Sunday-school	5 65
Sonoma	15 00
" Christian Endeavor	15 00
San Rafael	5 52
Santa Cruz	35 00
Saratoga	60 00
Tulare	1 00
Tipton	2 00
Woodland	10 35
Southern Branch	2,434 17
Oregon Branch	343 89
Washington Branch	550 00
Utah Branch	45 84
Collections at Quarterly Meetings	44 01
Cradle Roll	2 25
Congregational Y. P. Association, Alameda County	355 10
Interest on Money in Bank	30 90
Sale of Literature	16 30
Dividends Mary J. Stewart Trust Fund	100 00
Mills Legacy	243 79
Young People	78 75
Total	\$6,090 83

DISBURSEMENTS.

Expense of Quarterly Meeting	\$ 1 20
------------------------------------	---------

Young People's Work	5 00
Exchange	2 83
Baptist Missionary Magazine	2 50
A. B. C. F. M.	5,351 84
Printing and Envelopes	14 10
Incidentals for President	18 00
Postage	25 00
Expense of Reception to Missionaries	200
Typewriting	8 50
Literature	18 00
Annual Report	73 00
Rent of Headquarters	10 00
Cradle Roll	2 77
Express	70
Stationary	10 00
Expense of Delegate to So. Branch and Bay Asso.	12 00
Total	\$5,557 94
Balance on hand	532 89

Total \$6,090 83

I have examined the above statement of the Treasurer of the W. B. M. P. and have compared it with the cash accounts, and find it correct. I also find vouchers for the disbursements.

WALTER FREAR, Auditor.

Treasurer's Report of Southern Branch for the Year Ending March 31, 1902.

Receipts.

Avalon Women's Auxiliary	\$ 3 00
" Sunday-school	1 14
Buena Park Women's Auxiliary	5 00
" Christian Endeavor	4 00
" Sunday-school	1 00
Chula Vista Women's Auxiliary	5 00
" Junior Christian Endeavor	3 00
Claremont Women's Auxiliary	98 08
" Sunday-school	20 50
" Cradle Roll	2 85
Compton Women's Auxiliary	13 00
" Sunday-school	3 50
Corona Women's Auxiliary	25 00
" Christian Endeavor	30 00
" Sunday-school	4 56
Escondido Women's Auxiliary	20 50
Etiwanda, the Church	3 00
" Women's Auxiliary	2 50
" Sunday-school	60
" Junior Christian Endeavor	2 00
Highland Women's Auxiliary	45 00
" Christian Endeavor	10 00
" Junior Christian Endeavor	6 15
" Cradle Roll	1 00
Jamul Women's Auxiliary	2 50
" Christian Endeavor	1 50
" Sunday-school	6 50
Lake View Sunday-school	2 00
La Mesa Sunday-school	2 62
Lemon Grove Women's Auxiliary	2 00
Los Angeles, Bethlehem, Women's Auxiliary	20 00
" Central Avenue, Women's Auxiliary	20 00
" " Christian Endeavor	5 00
" " Sunbeams	1 10
" East Los Angeles, the Church	41 35
" Christian Endeavor	10 00
" First Church, Women's Auxiliary	495 00
" " Mission Club	99 00
" " Christian Endeavor	20 00
" " Sunday-school	29 97
" " Junior C. E.	5 00
" Olivet, Women's Aux.	10 00
" Park Church, Women's Aux.	20 75
" Pico Heights, Women's Aux.	6 00
" Plymouth, Women's Aux.	25 00
" Vernon, Women's Aux.	25 00
" " Sunday-school	6 75
" West End, Women's Aux.	2 00
" " Sunday-school	1 60
" Long Beach, Sunday-school	2 00
Mentone, Women's Auxiliary	5 00
" Sunday-school	5 00
Moreno, Women's Auxiliary	1 00
National City, Women's Auxiliary	20 00
" Sunday-school	1 00

THE PACIFIC.

Norwalk, Women's Auxiliary.....	85 00	" " Young Women's Aux.....	2 00
Ontario, Women's Auxiliary	85 02	" Lave Ave., Missionary Society.....	1 00
" Sunday-school	21 50	Riverside, Women's Aux.....	5 00
" Learner's Band	11 00	Los Angeles, First, Women's Aux.....	5 00
Pasadena, First Church, Women's Aux.....	169 76	" Vernon, Women's Aux.....	1 60
" " Young Women's Aux.....	100 00	Ontario, Women's Aux.....	3 30
" " Sunday-school	6 52	Redlands, Women's Aux.....	5 00
" " Girls' Missionary Society.....	18 00	San Diego, First, Women's Aux.....	1 50
" Lake Ave., Church Missionary Society...	50 00	Corona, Women's Auxiliary	2 50
" " Christian Endeavor.....	15 00		
" " Sunday-school	28 05	Total	\$53 05
" North Church, Women's Aux.....	15 00		
" " Sunday-school	9 81		
Paso Robles, Christian Endeavor.....	1 50		
" Junior Christian Endeavor.....	1 00		
Perris, Women's Auxiliary	2 50		
Pomona, the Church.....	66 00		
" Women's Aux.....	9 65		
" Junior C. E.....	15 00		
" Cradle Roll.....	5 25		
Prescott, Arizona, Women's Aux.....	28 73		
Ramona, Women's Aux.....	5 00		
Redlands, Women's Aux.....	150 00		
" Young Women's Aux.....	25 00		
" Sunday-school	19 55		
" Junior C. E.....	10 00		
" Girls' Covenant Circle.....	3 00		
" Cradle Roll.....	15 00		
Rialto, Women's Auxiliary.....	10 00		
Riverside, Women's Aux.....	169 00		
" Christian Endeavor.....	20 00		
" Junior Christian Endeavor.....	2 00		
Santa Ana, Women's Aux.....	20 00		
" Christian Endeavor.....	7 00		
" Sunday-school	5 00		
" Junior Christian Endeavor.....	12 00		
" Cradle Roll.....	9 50		
Santa Barbara, Women's Aux.....	28 40		
" Sunday-school	1 00		
San Bernardino, Women's Aux.....	5 00		
San Diego, First Church Women's Aux.....	85 16		
" " Mission Club.....	15 00		
" " Christian Endeavor.....	2 00		
" " Junior Christian Endeavor..	4 00		
" " Sunday-school	20 84		
" Second Church, Christian Endeavor....	2 50		
" " Sunday-school	2 25		
San Jacinto, Women's Aux.....	27 00		
" Sunday-school	2 04		
Sherman, Sunday-school.....	3 10		
Sierra Madre, Sunday-school.....	95		
Villa Park, Sunday-school.....	75		
Ventura, Women's Aux.....	4 50		
" Sunday-school	1 85		
" Cradle Roll.....	2 50		
Whittier, Women's Aux.....	15 00		
Collection at San Bernardino District Meeting...	4 80		
Donation from Mrs. Crawford.....	5 00		
Brought forward.....	43 74		
Total.....	\$2625 74		

SUMMARY OF RECEIPTS.

From the Senior Department.....	\$1,873 20
From the Young People's Department.....	367 50
From the Children's Department.....	341 30
	\$2,582 00
Brought forward.....	43 74
	\$2,625 74

DISBURSEMENTS.

To the W. B. M. P. for regular work.....	\$2,300 00
To the W. B. M. P. for specials.....	134 17
Sent to Miss Denton.....	25 00
Sent to Ramabai.....	30 50
Paid toward Metsuda's education.....	75 00
	\$2,564 67
Cash balance.....	61 07
	\$2,625 74

CONTINGENT FUND ACCOUNT.

Receipts—Collections, Donations at Annual Meeting..	\$ 21 15
Auxiliaries:	
Pasadena, First, Women's Auxiliary	5 00

For President's Expenses.....	\$ 3 00
For Secretaries' Expenses.....	2 23
For Treasurer's Expenses.....	6 14
For Foreign Secretary's Expenses.....	1 44
For Superintendent Young People's Expenses.....	60
For Superintendent Children's Expenses.....	4 50
For Superintendent Literature's Expenses.....	5 00
For Rev. Mr. Kingman's Expenses.....	1 35
For Miss Flora Gamble's Expenses.....	1 35
For Slides for Magic Lantern.....	2 20
For Printing Programs for Annual Meeting.....	2 25
For Printing Treasurer's Statement.....	2 25
For Printing Pledge Blanks	1 75
For Printing Writing Paper Tablets.....	3 00
For Printing Envelopes.....	2 00
For Printing Placards for Sunday-school Rooms.....	3 50
For Printing Plan of Work Folder.....	4 00
For Printing Circular Letter for C. E. Societies.....	1 50
Total	\$ 48 06
Cash Balance.....	4 99
	\$ 53 05
Grand Total Receipts.....	\$2,678 79
Grand Total Disbursed.....	2,612 73
Grand Total Cash Balance.....	\$66 06

Respectfully submitted,
SARAH E. HUGHES, Treasurer.
ANNIE P. MARSTON, Auditor.

"Dowie Analyzed and Classified."

In the October Century, Dr. James M. Buckley, editor of "The Christian Advocate," New York, has an excellent article on "Dowie Analyzed and Classified." The Dowie of the present and the Dowie of 1888 to 1890 when he was operating on the Pacific Coast are apparently very different persons. At that time we had the responsibility of the San Francisco District and after carefully looking into his methods and personally examining his alleged cures, we came to the conclusion that he was unscrupulous and his methods unfair and resolved to do what we could to keep him out of the Methodist churches in the San Francisco District.

In one of his "missions" he called on a leading minister to offer prayer; Dowie had a stenographer present and took down the prayer in order to commit the minister to the Dowie propaganda. The prayers and testimonies of prominent people were thus obtained and printed in his pamphlet and scattered far and near to make it appear that these persons of influence in the community endorsed him. He once stepped on a banana peeling in the streets of San Jose and falling heavily to the sidewalk dislocated his shoulder. He called in a physician who brought it to the proper adjustment. Dowie told his audience that he could have commanded the misplaced bones to come to their proper position without the aid of the physician but called the physician in order to prove by a witness that his shoulder had really been dislocated but that he was miraculously delivered from all pain. As to his alleged cures we were so unfortunate as to find none that would stand the most ordinary tests.

Dr. Buckley says as to his personal appearance: "At the head of an army or as a celebrated surgeon, his figure, though of medium stature, would be imposing. His voice is clear and strong; his eye penetrating; his countenance naturally stern, frequently lights up with smiles. His bearing in private is that of a gentleman; his official aspect that of a man born to command and incapable of following. His speech is forcible and occasionally ornate; his wit, according to his mood, is refined or coarse, his oratory impressive or grotesque. To his canny shrewdness as a Scotchman he adds the warmth of Southern Italy, and the fountain of his tears overflows readily. In him physical endurance and mental activity are equal and extraordinary." To this we should like to add that in vituperation he has few equals and no superiors.

Dr. Buckley goes on to explain that these faith-healers or rather anti-medicine-men have the natural forces of the constitution on their side. Many people recover without the aid of the physicians. He also shows that certain nervous disorders yield to strong mental force but he points out that the cures produced by all these methods come far short of the New Testament miracles. He says: "Neither Dowie nor any other of these dispensers with natural means accomplishes more in the healing of the sick than pagans, spiritualists or Mormons." Dowie's Zion financial operations also are not unlike the Mormons. His preaching an excellent gospel along with his apparent charlatanism is also very like the Mormons.

There is no part of Dr. Buckley's analysis more searching and penetrating than the following:

"His consuming ambition, insatiable love of power, intense self-consciousness, grasp on money and property, vigorous suppression of individuality, commercialism, luxurious way of living, and wholesale entrance of his Zion into real estate speculation and manufacturing contrast strangely with John the Baptist and with Elijah the great prophet. Reason must first be paralyzed faith drugged, and this done, it would still seem too large and abnormal a conception for open-mouthed credulity to believe that the Christ of the New Testament should choose the evolver and center of such a flamboyant mixture of flesh and spirit to be the Restorer and his special forerunner. If Dowie believes it, he is in the moonlit borderland of insanity where large movements of limited duration have sometimes originated. If he believes it not, he is but another imposter." The force of this statement is that Dowie is either crazy or an imposter. Dr. Buckley adds by way of explanation that the probable genesis of the Dowie of to-day is as follows: "Beginning his public career with the sincerity and simplicity of the ordinary Christian, he passed into fanaticism, made claims which he believed, but, confronted with failures, he sophisticated his conscience and reason to explain them. Lured by ambition, self-confidence, and love of power into great enterprises which made large sums of money necessary to him, he was obliged to manipulate men, and his shrewdness became cunning. Intoxicated by increasing prosperity, he has come, without divine authority, to believe himself God's special messenger. In that character he judges, denounces, condemns all who do not accept him, and also rules his followers with a rod of iron."

Dr. Buckley does not hesitate to use the weapon of prophecy. Dowie himself is an adept in the use of the "logic of events." As this is such a bold piece of reasoning or rather a bold piece of concluding that we quote: "Should he die soon, his enterprises will languish, and

his society decline. If his life be long, a crash of some kind may reasonably be expected before he dies. Should his "lace industry" fail, his real estate speculations and banking operations become involved, and his business credit be destroyed; should he become conspicuously invadéd; should an unmanageable contagious disease invade his city; or should he lose his reason, his enterprises will collapse, the number of recoveries will diminish, and the pompous name of John Alexander Dowie will be added to the long list of spiritual megalomaniacs. Should he live long and prosper to the last, it will be upon the proceeds of his commercial speculations, where-with he can surround himself with retainers, while the spiritual part of Zion will languish. At present it consists for the most part of well-meaning people who are by no means to be spoken of with contempt, though they may be regarded with pity—a sentiment due to every honest fanatic."

Dowie predicted the death of the great evangelist Moody and we are not surprised that Dowie winces under the same treatment he gives to others. Dr. Buckley's shrewdness in turning the sharp point of Dowie's chief weapon upon Dowie himself is clearly apparent. In view of the recent call of "Zion" for help from \$5 upward, it looks as if Dr. Buckley's reputation as a prophet would be added to his many distinguished characteristics. For the sincere followers of Dowie we have nothing but the kindly feelings and the most sincere respect. Many of them are seeking relief from physical suffering; they are truly God's children and as such we are in the bonds of a great fellowship, but having been carefully for two years, in close personal contact with Dowie and his alleged cures, do not hesitate to say that in our opinion he is not a fanatic; he is not in the borders of insanity. His methods, what he is, we do not say are the methods of clear, cold-eyed hypocrisy. That he has obtained such apparent success is not due to his superior personal qualities but in a larger measure to the weakness of human nature under the stress of suffering. The church has probably drifted away from its spiritual privileges in dealing with the sick. The pastors should get nearer to them and bring the true consolation of the divine presence into every sick-room. The living present Christ is the only effectual cure for all the defections and eccentricities of our suffering humanity.—California Christian Advocate.

In discussing the aspects of the church and of politics in the Philippine Islands, President Schurman, who was a member of the first Philippine Commission, expressed the belief that in the issue raised by the attempt to expel the Spanish friars and to buy their lands the Vatican will be compelled to stand by the friars if they adhere to their determination to remain, but he believes that they will be gradually supplanted by Americans. Dr. Schurman said he thought the effort to instruct the Filipinos solely in the English tongue would be a failure. His idea would be to continue to instruct them in the language they know, but to make the study of English elective. Dr. Schurman regards American sovereignty as absolutely established now. Of the ultimate political destiny of the archipelago the speaker said: "If you do not make them full partners you will have to make them equals. My own belief is that they should enjoy the same measure of free trade that Puerto Rico enjoys. I believe that, as the years go on, it will have to admit the Filipinos to equal Statehood in the Union or else give them their independence."

Boys and Girls.

Bessie's Logic.

"There's a poor old horse in the pasture;
Please, papa, do let it stay!
It has wandered about on the hillside.
I've watched it for many a day.
'Twas shy at first—now it loves me,
And when I go out that way
To carry it apples and pet it,
'Twill limp to the bars and neigh."

"My darling, I need all the pasture
For cattle, and Gypsy, and Fay;
I'm sorry the horse has no master,
But I fear I must turn it away."

"Didn't God make the fields and the pastures,
And all the water that flows
In the brook that comes from the meadows
And all of the grass that grows?
The poor horse loves that water,
For often he comes to the brink,
And puts his nose down and tastes it,
And stands there to drink, and drink."

"If God made that great big pasture
And all of the grass that grows,
Don't you think he wants his poor horses
To feed on the grass when it grows?
He's God's horse, you know, dear papa;
He loves him, I think, best of all,
Because he's so poor and unhappy,
And sometimes will stumble and fall."

"I'll love you so much, dear papa,
You've got the whole barn full of hay,
And I'll go without candy forever
If you'll only, please, let him stay!"
I kissed her, my sweet, tearful Bessie,
And answered: "Yes, darling, he may!"
In the light of such clear, blessed logic,
What else could I do or say?

—The Advance.

A Good Fable for the Children.

This is a fable, translated from the French. Do you know what a fable is? The word is sometimes used to mean a falsehood or untruth, but it has another and a better meaning—a short story that is intended to teach some good lesson. When your grandparents were children, there were but few books for boys and girls, and Æsop's fables were then read by young as well as old, and very good reading they were. It is not known who wrote Æsop's fables. There was a celebrated writer of that name who lived about 600 B. C., but it is supposed that the fables called his were written by others. La Fontaine, a Frenchman, was a writer of charming fables, and there have been others in other countries. In Æsop's fables the story is told and then its meaning added in a "moral," but we think that the story should be so well told that every one who reads it should see the moral without being told. We do not know who wrote this fable, but it will not doubt remind many a boy and girl of times when they have been as foolish as the fox and the goat whom we will now introduce:

Once a fox and a goat were walking to-

gether along a road and saw a sack lying against a hedge.

"What do you think is inside that sack?" said the goat.

"I will go and see," replied the fox; and, putting his nose into the mouth of the bag, tied tightly by a cord, he shook about the bag so much that the string at last gave away and the finest carrots one could wish for fell out.

"They are for me," said the fox, "for I opened the sack."

"Yes," said the goat, "but I gave you the idea, and if you touch them I will tear your sides with my horns."

The fox looked at the goat's great horns and showed his teeth.

The goat, on seeing the fox's teeth, thought within herself: "I don't much like that kind of a weapon."

And the fox said to himself: "I will not expose my sides to those terrible horns."

After a minute's silence the fox said: "Why do we stand looking at each other? What is the use of that? Let us see which is the stronger. See, there are two heaps of stones. You shall take one and I the other. He who shall first throw down his heap shall eat the carrots."

"Very well," said the goat. So they went to their heaps of stones.

The goat put her legs firmly together and struck with her horns so hard as to make a great noise, but the heap did not shake.

"Ah! you did not hit hard enough," said the fox.

The goat went three steps backwards and ran at the heap with all her might. But, crack! her horns broke!

When the fox saw that he began to skip about. "Oh, my dear friend, the carrots belong to me now!"

"Not yet," said the goat, "you have not succeeded in your task yet. If you touch

the carrots I will tear your sides with the stump of my horns."

The fox looked at the goat and said to himself: "She has one left still which is almost whole; she will tear my sides with it."

"Well," said he, "I will knock down my heap, then; it is nothing for me."

The fox began to dig with his forepaw until he had made a great hole in the ground close to the heap. The stones soon fell into the hole, mut, alas, they fell on the fox and broke his left paw.

"Run after the carrots," said the goat with a sneer, "I will give them up to you."

"I cannot," answered the fox, "my paw hurts me too much. Take them yourself."

"That is just what I am going to do," said the goat, and she ran for the sack; but neither bag nor carrots were to be seen; while they were disputing a man had come along and carried all away.

"Alas!" cried the goat, "how stupid we have been! If we had divided the treasure we should have kept whole—I my horns, you your paw, and each of us would have had more carrots than we could eat.—George Bancroft Griffith, in Michigan Christian Advocate.

A Good Thing to Write.

"What shall I write on my slate?" said Harry to himself. He could not write very well, but he sat down and wrote, "A good boy." Then he took it and showed it to his mother.

"That is a good thing to write," she said. "I hope you will write it on your life as well as on your slate."

"How can I write it on my life, mother?" said Harry.

"By being a good boy every day and hour of your life. Then you will write it on your face, too, for the face of a good boy always tells its own sweet story. It looks bright and happy."—Olive Plants.



**No matter how big
your orders are**

No matter whether you want a package of pins or a new farm wagon by all means send in the order by mail to us.

We sell everything under the sun in our mail order department and try to make a friend

We fill your orders promptly and at the very lowest prices.

of every customer

Ask us to send you our CATALOGUE and other printed information and Price List.

SMITHS' 25-27 Market St.
CASH STORE **San Francisco**

MACBETH on a lamp chimney keeps it from breaking and dou- bles the light.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

A Manly Man.

It is said that all the world loves a true lover, and in much the same way everybody loves a manly man. There is nothing grander or sweeter in life, unless it be a womanly woman.

All like a transparent character, but no one likes things which are covered up or concealed.

People who are uncertain of themselves, who are not sure of their characters, are always throwing up a defense to protect themselves against the close scrutiny of the world.

Frank people fling the doors of their hearts wide open; for they have nothing to conceal. They

are what they seem, flaws and all; but secretive people, whose histories have not been clear, who lack the self-confidence of true manhood, open their inner doors very carefully, very guardedly, lest others get glimpses of their unholy selves.

There is nothing which will help a young person to succeed more than a reputation for a clean, transparent, manly honesty and straightforwardness. We are afraid of people who are always on their guard, who do not quite dare to trust you to look into their inmost selves.

An Incident in the Life of Confucius.

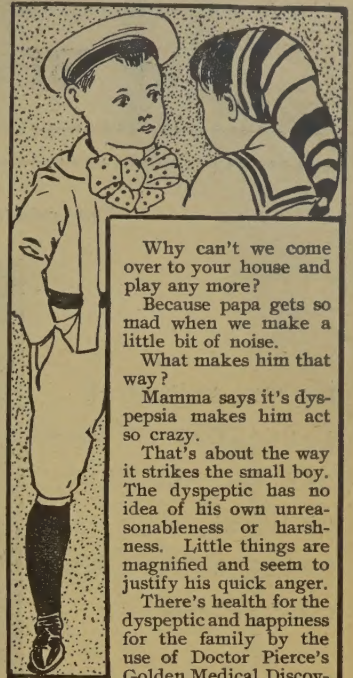
It is told of Confucius, the founder of Chinese philosophy, who was born 551 B. C., and whose Latinized name is made up from his family name "Kong," and his title "Hu Chu," which means "The Master," that once, while on a journey, he was waylaid by a political enemy who would not release him until he had promised that he would not proceed to his destination.

In spite of this promise, when Confucius was released, he continued on his journey. When asked why he had broken his word, he replied: "It was a forced oath; the spirits do not hear such."

Today, twenty-five centuries later, mendacity is universal among the many millions of Chinese, who show no shame at being found out in a lie, for they say that their great teacher believed that a lie which does no known evil is not wrong.

Had Confucius known how many generations of his countrymen would be harmed by it, he probably would have relinquished his journey and kept his promise, no matter at how great a cost. The influence of this one precept has vitiated the strength of many of his exhortations to truthfulness, and has also menaced the system of Chinese ethics.—Success.

Sanctification comes through the truth, and not through theory.



Why can't we come over to your house and play any more?

Because papa gets so mad when we make a little bit of noise.

What makes him that way?

Mamma says it's dyspepsia makes him act so crazy.

That's about the way it strikes the small boy. The dyspeptic has no idea of his own unreasonableness or harshness. Little things are magnified and seem to justify his quick anger.

There's health for the dyspeptic and happiness for the family by the use of Doctor Pierce's Golden Medical Discovery.

It cures diseases of the stomach and other organs of digestion and nutrition, and restores perfect health and strength, by enabling the perfect digestion and assimilation of food.

"I have taken one bottle of Dr. Pierce's Golden Medical Discovery for indigestion and liver complaint," writes Mr. C. M. Wilson, of Yadkin College, Davidson Co., N. C. "Have had no bad spells since I commenced taking your medicine—in fact, have not felt like the same man. Before I took the 'Golden Medical Discovery' I could not eat anything without awful distress, but now I can eat anything I wish without having unpleasant feelings."

Dr. Pierce's Pleasant Pellets cleanse and regulate the bowels.

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.

A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

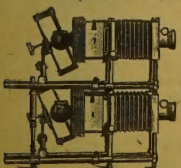
THERE IS NO SUCH THING as a harmless cough. The trouble goes from bad to worse unless checked. Allen's Lung Balsam cures the worst of colds. It allays inflammation and clears the air passages.

C. F. PLYMPTON REAL ESTATE SOLD

House Renting a Specialty. Property Taken Care of for Non-Residents. Collections Made.

Alisky Building, PORTLAND, OREGON

Sunday=Schools



can be amused, interested and instructed, and religious truth most effectively impressed on the hearts of both young and old, by a stereopticon used by a judicious Superintendent. Some leading Pastors use it regularly to ILLUSTRATE SUNDAY-SCHOOL LESSONS. ILLUSTRATED SACRED HYMNS form the most touching and beautiful exercise imaginable. We rent and sell slides and readings. Send for catalogue of Lanterns, Slides, Lights and accessories. We are at your service for any information in our line; do not hesitate to write.

McINTOSH STEREOPTICON COMPANY

F. W. Braun & Co., Los Angeles, Western Agents.

35 and 37 Randolph St., Chicago, Ill.

In BEAUTIFUL BERKELEY FOR SALE

This modern and convenient Cottage, having seven large rooms.

SOUTH EXPOSURE.
LARGE LOT.
GAS OR ELECTRIC
LIGHTING.
SEWER AND WATER
CONNECTIONS.



ALL STREET WORK
DONE.
HOUSE COMPLETE
WITH WINDOW
SHADES, GAS
FIXTURES, ETC.
Ready for inspection.

TERMS EASY. Apply to, or address owner J. L. BARKER, 401 Eight St., Oakland, Cal.

Sleeping Christians.

When is the Christian most liable to sleep? Is it not when his temporal circumstances are prosperous? Have you not found it so? When you had daily troubles to take to the throne of grace, were you not more wakeful than you are now? Another dangerous time is when all goes pleasantly in spiritual matters. There is no temptation half so dangerous as not being tempted. The distressed soul does not sleep; it is after we enter into peaceful confidence and full assurance that we are in danger of slumbering. The disciples fell asleep after they had seen Jesus transfigured on the mountain top. Take heed, joyous Christian; be as happy as you will, only be watchful.—Spurgeon.

A good man usually has good neighbors.

NO; YOU CANNOT SELL "any old thing" merely by advertising. Many liniments are advertised. Only one, Perry Davis' Painkiller, has stood the test of sixty years. Today it is more popular than ever. 25 and 50 cents.

CONCENTRATED HEALTH! Australian Electric Remedy.

The Most Perfect Laxative, Tonic, Nervine, Appetizer and Blood Purifier. Stop taking liquid medicine of which but 10% is of any value, 85% being adulterations. Try this Purely Vegetable Remedy, 7 days trial FREE or full 50 days treatment only \$1.00. We guarantee satisfaction or refund money. Sold direct or through agents. AGENTS WANTED. Exclusive Territory. AUSTRALIAN REMEDY CO., 57 Hamilton Ave., CHICAGO.

FRED WILSON, MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL.

BLYMAYER
BCHURCH
BELLS.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

UNLIKE OTHER BELLS
SWEETER, MORE DUR-
ABLE, LOWER PRICE.
OUR FREE CATALOGUE
TELLS WHY.

ORANGE GROVES

IN REDLANDS

BUSINESS BLOCKS, HOUSES & LOTS

For Sale at Lowest Prices.

Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS

Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address

JOHN P. FISK

First National Bank Building, Redlands, Cal

OPEN ALL NIGHT.

F. L. TURPIN, Proprietor.

Telephone J. C. 153

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fireescapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per month, \$8 to \$30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the doors

Rooms to Let

BY THE

DAY, WEEK, or MONTH